THE REHEARSAL.

1. Why I have Dwelt so long upon Mr. *Hoadly.* (With a Bit of Dr. *W—y.*)
2. It was out of Respect to the *Clergy.*
3. How our 23. *Article* has been *Expos'd* and *Vindicated.*
4. It has been made to Speak the Language of the *Rights.*
5. The plea of *Necessity* Consider'd, as to Usurping upon the *Office* of the *Priesthood.*

SATURDAY, *September* 27. 1707.

(1.) *Country-man.* SOME think, *Master*, you have been a Great while upon Mr. *Hoadly.* And they say, what is Mr. *Hoadly*? What is the *Church* or *Nation* Concern'd in him? It looks as if you had taken too much Pains upon him, or had some Personal prejudice to him.

Rehearsal. I never saw him in my life, or ever heard of him, till he made himself known by this *Sermon.* And I had not Turn'd to him (for I have other Choice) but that I thought there were more Answerable for this *Sermon* than himself: Which Appears by the *Time* and *Place* Chosen for it, the usual *Pomp* of the *Recommendation*, and his *Relation*; but more from the *Matter*, the *Stile* and *Phrases*, which I have Read somewhere else, or so very Like it, that shews how well he has been *Instructed*, and how well he has Learned, *Jurare in Verba Magistri.* And since he has Encroach'd upon my Office, to *Rehears* another, why may not I *Rehears* him? Especially considering, That the *Infection* is more likely to spread, (for it has spread already) from that Quarter whence this Comes.

I cou'd Name other of our *Divines* (and before I left *Sarum*) who have led the way to Mr. *Hoadly* in the Rode that he has gon. As Dr. *W——y* &c. who have shewn particular Talents at *Expositions.* Who have Dropt whole *Texts*, till (being Discover'd) they have been Forc'd to Restore them in *Second Editions*, with Guilty and Poor *Excuses*, as you will find p. 25. of the Doctor's *Answer to a Pamphlet, Entituled, Some Passages in Dr. W——y's Paraphrase*, &c. And p. 24. he Vindicates himself thus, *my words are these* (says he) *That there is no Exhortation* (in Scripture) *to a Christian to Believe in Christ.* And this he Defends and Justifies.

(2.) But I take but one of a *Sett* at a time, because I wou'd Refrain as much as possible from Exposing the *Clergy*, as much as is Consistent with the Preservation of the *Faith*, and the Being of a *Church* among Us. And the Answering of One, is Answering the Argument, as much as if I had Nam'd more: And the less *Character* that Person bears, the less Hurt is done to the *Reputation* of the *Clergy.* And the Work as well done, while he speaks the Words of *Greater* Men. For it is not the *Persons* of Men that I Battle, but their *Principles.* And I hope there are but few of our *Clergy* that are thus *Tainted.* But they ought to be *Detected*, at least *Prevented* as to what *Mischief* they may do. For those *Errors* are most Threatning that Come from the *Pulpit.* As the *Corruption* of the *Best* thing is the *Worst.* And if this *Sermon* of Mr. *Hoadly's* cou'd Escape the Observation of the *Judge* and *Grand Jury* at the *Assizes*, and the *Censure* of the *Bishop*; if it was so finely *Spun* that none of these cou'd See the *Deceit*, how will it Impose upon men of Smaller Capacities when it is let Loose through the Nation, with 19 *Bells* about its Neck, all Sounding *MODERATION*!

Country-m. I know not how far it is the Business of *Grand Juries* to be Recommending *Sermons.* But perhaps this was put upon them. And they know best whether they were Drawn in by any, and whom they Meant to Complement in this!

(3.) *Rehears.* As Mr. *Hoadly* has those who Countenance him, so I stand not alone in Opposition to the *Principles* he sets up. There was a *Vindication of the Twenty third Article of the Church of England, from a late Exposition, Ascrib'd to my Lord Bishop of Sarum, London, Printed for Thomas Bennet, at the*

the Half Moon in St. Paul's Church-Yard, 1702. wherein that *Exposition* is Charg'd with giving up not only the Cause of *Episcopacy*, but of *Presbytery*, or any other *Form* of *Church-Government*. And in the *Letters concerning Toleration*, Printed 1705, p. 202. &c. The same *Exposition* is taken to Task, upon the same Account, and Quoted as giving Power to any *Company of Christians, if they find the Publick Worship where they live to be defiled—— and if they do not know of any place to which they can Conveniently go, where they may Worship God purely, and in a Regular way; If* (says the Expositor) *such a Body finding some that have been Ordain'd, tho' to the Lower Functions, should submit it self intirely to their Conduct; or finding none of those, should by a common Consent desire some of their own Number to Minister to them in Holy things—— And when this grows to a Constitution, and when it was done by the Consent of a Body who are suppos'd to have an Authority in such an Extraordinary Case, whatever some HOTTER SPIRITS have thought of this* — He Justifies it.

(4.) *Country-m.* If this be truely Quoted, it comes up Full to the Book of the *Rights*, For it places all *Church-Power* in the *People*, and gives them *Authority* to leap over *Divine Institutions*; And to take upon them to Invest one another with the *Character* of *Ambassadors* of *God*, to Transact in His *Name* with *Men*, and to *Sign* and *Seal* His *Covenant* with them, as His *Deputies* and *Representatives* Commissionated by Him for that Purpose. The *Apostle* says, *No Man taketh this Honour to himself, but he that is Called of God, as was Aaron.* This says, Every Man may take it, if Called by the *People*. It is said, That *Christ Glorify'd not Himself to be made a Priest, but He that said to Him, Thou art a Priest for ever*, &c. But here every *Mechanick* may *Glorifie* himself to be a *Priest*, if he has the *Voice* of the *People!* The same *Voice* that Crucify'd *Christ*, and Judg'd Him an *Impostor!*

Rehears. But the *Expositor* says all this upon the Point of *Necessity*.

(5.) *Country-m.* There is no *Necessity* to be Pleaded against *Divine Institutions*, as you have before taught me. If we cannot have them, as *Christ* has commanded them, the Want of them will not be Imputed to Us. For *God* is not Ty'd to those *means* to which He has Ty'd Us. But we must not make new *Institutions*, or a new *Priesthood* of our own, it is Usurping upon the *Prerogative* of *God*, appointing *means* of *Grace*, to which we Tye Him, and, as Mr. *Hoadly* says, *Chain Him down* to our own *Inventions*.

But what *Necessity* is this they Plead? People make *Necessities* to themselves, and then Plead this for their Excuse. Cannot our *Dissenters* have *Episcopacy*? Are ther no *Bishops* in *England*? Truely *Reform'd* and *Protestant Bishops*, with whom they Differ not in *Doctrin*. And do they Differ from Us in any thing of *Worship*, but in things which themselves call *Indifferent*, and can Joine with upon *Occasion*? Suppose they saw the *Ark* a falling, wou'd not every Man of them be Ready, upon those *Principles*, to put out his Hand to save it? Yet *Uzzah* was struck *Dead* upon the Spot for this, because he did it out of his own *Order*, and Usurp'd upon the *Office* of the *Priesthood*. *God* wants not our Help to Support His *Church*, nor will He be Serv'd by the Breach of His Commandments. Let every Man keep in his own *Order*, and serve faithfully therein. Leave the Rest to *God*. *Saul* pleaded *Necessity* too for his *Sacrificing*, because *Samuel* came not within the time appointed. And his *Enemies* were Ready to swallow him up. But his *Kingdom* was Rent from him for this. And if *Kings* may not Usurp the *Priests* Office, even upon the most Urgent *Necessity*, can every Man do it? And upon such a *Necessity* as is here put, *if they Cannot Conveniently go where they may Worship God purely. CONVENIENTLY!* That may be Constru'd not only without Hazard of *Life* or *Estate*, but even of *Trouble* or *Fatigue* to our selves, or neglect of any worldly Business. Then farewell the Doctrin of the *Cross*, which Agrees not with every *Complexion!*

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